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in four mercies: our being by creation, our guidance, our external happiness, and beholding God's face in paradise. Holiness he describes as deprivation of all that which is merely human, not by any idea of separation from moral evil. He was a great observer of nature and a student of the natural sciences. His respect for Jesus is reflected in his quotation, "Whosoever knows and does, the same shall be called great in the Kingdom of Heaven." Especially attractive are his discussions on prayer. To be sure he assumes the characteristic Moslem attitude toward prayer and says, "Prayer in the Mosque is worth twenty-seven times as much as private prayer." But we are able to appreciate more his words: "Prayer is a nearness to God and a gift which we present to the King of kings even as one who comes from a distant village brings it before the ruler." The six things of which prayer consists are: presence of the heart, understanding, magnifying God, fear, hope, sense of shame. Referring to humility he says, "No one shall enter paradise in whose heart there is the weight of a grain of mustard seed of pride," and, "Whoso

humbleth himself before God, God will exalt him, and whomsoever is proud God will bring him low." And in accord with such views of humility are the seven requirements in almsgiving, namely, promptness, secrecy, example, absence of boasting, gift not to be spoken of as great, giving alms to right person, and our best is demanded. Indeed, one might easily think his prayer for forgiveness to have been uttered by a Christian:

O God, forgive my sin and my ignorance and my excess in what I have done, and what Thou knowest better than I do. O God, forgive my trifling and my earnestness, my mistakes and my wrong intentions and all that I have done. O God, forgive me that which I have committed in the past and that which I will commit in the future, and what I have hidden and what I have revealed and what Thou knowest better than I do, Thou who art the first and the last and Thou art Almighty.

When Dr. Zwemer ponders on the fact that these ideas held the thought of al Ghazali and continue to interest his followers, he has the hope that al Ghazali may prove to be a schoolmaster to lead the Moslems to Christ.

RELIGIOUS EDUCATION

Sufism Reaching West

While Christians have been making herculean efforts to cover the world with their religion, Islam has, at least, been making one staggering attempt to propagate itself in the West. Inayat Khan was induced by his spiritual guide to promise that he would go into the West to spread the faith of Sufi. Accordingly, during the last four or five years an order of Sufis, or Moslem Mystics, has been brought into existence in England, France, Russia, and America. Sufis have no prejudice toward any prophets, for they look upon all as Divine Wisdom itself appearing under different names and forms. They offer

devotion to Abraham, Moses, Jesus, and Mohammed. Inayat Khan as a Sufi is so tolerant that he can write:

Were a Buddhist to come to me saying, "Lo! our Lord Buddha was the only teacher," I would say "Verily!" And if a Hindu cried to me that Krishna is the ideal master, I would answer, "You speak rightly." And if a Christian should declare that Christ is the Highest of All, I would reply, "Undoubtedly."

Sufism is a religious philosophy of love, harmony, and beauty. And in its modern guise it makes a subtle appeal to those aesthetic souls whose mental conceit forbids the acceptance of Christian faith. "Allah" is declared to be the sum total of

"all personalities, having two aspects, the "Knower" and the "Known." As "Knower" He is God supreme; as "Known" he is Mohammed. The aims of this mission in the West are said to be five: (1) to establish human brotherhood, (2) to spread the wisdom of the Sufis, (3) to attain that perfection wherein mysticism is no longer a mystery, (4) to harmonize the East and the West in music, (5) to produce Sufic literature.

Herbert E. E. Hayes, writing in the *Moslem World*, January, is of the opinion that Sufism can never become popular, for its appeal must of necessity be confined to members of society who have intelligence and leisure enough to revel in its subtleties. He further thinks that the movement tends rather to sensualism than to mysticism, because it seeks to gratify aesthetic taste in preference to spiritual aspiration.

Religious Education as a Function of the Church

Franklin C. Southworth, in a brief article, "The Church as an Educator," in *Religious Education*, December, states very clearly some of the implications of the present emphasis on religious education. His query whether or not education is a new function of the church is answered in the negative. In the Middle Ages the church virtually controlled education, and more recently the motive in founding large universities was to prosecute the study of theology. Four different interests are designated which have held first place in the order of church work, namely, ritual, dogma, feeling, and mechanism. The opinion of the writer is that wherever these interests predominate religious education will not be allowed its rightful place. The purpose of the article is to make an appeal on behalf of the teaching function of the church. And while he is able to say, "The man who is interested in truth for its own sake should appeal, not to the church, but

to the university," he feels that the church is the only institution which interprets to men the real significance of the daily experience through which they pass. The task of the church, he states, is to connect the knowledge and the experience of the average man with the unseen world upon which the world of sense impinges. All of which has a direct bearing on the view we will hold of church membership. The test of earnest belief is no longer applicable, but, on the contrary, the church will welcome to its membership the youth or maiden as yet utterly incompetent to distinguish between the merits of the various divergent creeds of Christendom with even greater eagerness than it will welcome the veteran dialectician of a thousand battles. He takes a further step and says that character will not be the final test of fitness for admission into church membership. If the church is to be animated by the spirit of its founder, there will be more joy in its ranks over one sinner that repenteth and perchance sins again than over ninety and nine just persons who need no repentance. The church is to be regarded as one of the agencies to help humanity forward. Therefore, "let the church not mistake itself for the Kingdom of heaven" nor "confuse its membership with the fellowship of saints."

Religious Education at State Universities

The tenth annual meeting of church workers in state universities was recently held at the Congress Hotel, Chicago. The program was devoted in the main to the discussion of problems peculiar to the work of religious education among the students in state universities. During the discussion a noteworthy feature was brought to light, namely, that there is on foot a movement for the organization at state universities of schools of religion in which the instructors will be men employed by the various denominations interested. At the present

time some universities are willing to give credit for Bible courses pursued under competent direction, but public sentiment prohibits these institutions from offering such courses under the direct control of the university. The general consensus of opinion among the workers present at the meeting was that the interest of students in religion is much greater than is indicated by the relation of students to the local churches.

How Children and Education in England Are Affected by the War

It is commonly thought, and perhaps truly, that England is one of the least hit of all the belligerents; at any rate, she has not been overrun by pillaging armies. Even so, the deteriorating effects that are witnessed in the children, and the shattering of the works of the large educational institutions, call for reflection. Some reliable information has been provided by the United Board of Sunday-School Organizations, which is composed of representatives from the denominational Sunday-school organizations of the Methodist bodies, Congregationalists, Baptists, Presbyterians, the Society of Friends, and Moravians. The report shows that in England there are statistics revealing an increase in juvenile crimes of a serious nature since the outbreak of the war. For instance, Cecil M. Chapman, the metropolitan magistrate, found that during the last few months of 1915 delinquency in children had increased 40 per cent, and the comment he made was that "war had created an excitement in the minds of the children." Somewhat similar are the findings of Sir Edward Troup, permanent under-secretary at the Home Office. In a circular he issued this year to the magistrates he says he "has under consideration representations respecting the recent increase in the number of offenses by children and young persons under sixteen years of age."

He adds, "The increase in the number of juvenile offenders is mainly caused by an increase of nearly 50 per cent in cases of larceny; but there are also more charges of assault, malicious damage, gambling, and offences against educational acts." The report of the United Board refers to the "loss of discipline" which seems to be prevalent, and due in part to the absence of fathers. Sir James Yoxall has stated that as many as 200,000 children between the ages of eleven and thirteen have been released from school to do war-time work. The report continues, that among the older children there is a growing impatience of control and an increasing desire for adventure.

The London *Times* states in a recent editorial that less than half the children of England receive any education after the age of thirteen because the war has depleted the colleges and universities to such an extent that the dormitories which hitherto were used for students are being occupied by wounded soldiers. Thus, as the effects of the war are banishing the child life and educational institutions it is penetrating to the vitals of the nation.

Congregational Education Society

The one-hundredth anniversary of the Congregational Education Society was observed on December 4, 1916. During these years the Society has disbursed over \$6,500,000 in aiding 10,073 ministerial candidates, helping schools of all grades, and doing religious work among students. Now the Society faces the future with a new and somewhat definite task. It is to lead in a comprehensive and unified religious education program. There are five definite objectives in this program, namely: (1) to lead in unifying and directing missionary education for the six Congregational executive societies; (2) to lead in special religious work among students in colleges and universities; (3) to lead in pushing the cam-

paign to secure recruits for the ministry and missionary service; (4) to lead in training people in applied Christianity through the Social Service Department; (5) to

lead by co-ordinating the above work with the religious education program of the Sunday School and Publishing Society.

CHURCH EFFICIENCY

Young People's Societies Based on Federated Sunday-School Classes

It is frequently heard said that the organized Sunday-school class seems to be making any other young people's organization superfluous. At least it is apparent that the trend in some quarters is for the work of the young people to center around the Sunday school. Organizations known as Sunday-school federations have, in some churches, taken the place of any other young people's society. The purpose of the federation is twofold: to supplement the Christian education of the Sunday school and to furnish opportunity for the expressive activities of the Christian life. The unit of membership in the federation is a Sunday-school class with its teacher, instead of an individual unit. The advantages which accrue from this federation movement are that the religious activities of the young people have a single center, namely, the Sunday school; and that the Sunday school is given a larger opportunity to carry its work through to some kind of expression.

Free Churches and Union

The meeting of the joint committee representing thirteen denominations to consider proposals for a United Free Church of England was held recently at Mansfield College, Oxford, with Rev. J. H. Shakespeare presiding. Some eighty-two members were present, and progress was made in the direction of an ultimate working program. It was felt that any federation of churches should admit communicants to communion at all free churches alike.

One of the noteworthy recommendations was that a federal council be created, "consisting of members duly appointed by the assemblies or supreme courts" of the federating churches, and that this council should have general advisory powers, together with such executive and administrative powers as the churches might give to it later. A number of special committees were appointed and a meeting will be held in the spring, when a declaratory statement of the common faith of the evangelical free churches of England will be presented.

What the Federal Council of the Churches of Christ in America Is Doing

Bishop Earl Cranston of Washington headed a delegation which, on January 24, called upon President Wilson and presented resolutions in support of legislation by Congress providing for the adequate protection by the national government of aliens in this country "and for the creation of a Federal Commission of not less than five members for the study of the entire problem of the relations of America with Japan and China." The resolution asking that Congress authorize the President to appoint an Oriental commission suggested that Congress invite Japan and China to appoint similar commissions and that the American commission meet with the two Asiatic commissions in their respective countries. These resolutions had been previously adopted by "A Conference on America's Oriental Problems," held in New York, September 28, 1916, and by the Federal Council of the Churches of Christ in America at its quadrennial meeting held in St. Louis in December.